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## Contributed Notes.

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**The Epistle of James and our Lord's Teaching.** No student of the Epistle of James has failed to notice the sturdy common sense of the writer and his emphasis on practical Christianity. Yet it has not always been observed how fully he represents in this respect the teaching of Jesus especially in the Sermon on the Mount. Even his language is strikingly similar to our Lord's. Compare, for example, James 1 : 22, "be ye doers of the word and not hearers only," with Matt. 7 : 24, "Every one therefore which heareth these words of mine, and doeth them." Here precisely the same thought is in the mind of both. It is remarkable, too, that in both cases the thought is illustrated and clinched by a parable,—in James, that of the "looking glass," by Jesus, that of "the rock and the sand." These parallels have been worked out by Dr. Cox in some contributions to the *Expositor*, and by Plummer in his volume on James in the Expositor's Bible, and are worth examining. This use of parables and proverbs by James suggests that, with all his common sense, he had a fine poetical vein in his nature. He is "practical," but not "prosaic." His imagination lends liveliness to his maxims. As Cox says, "He is a born poet, though he writes no poetry." And again, "As there is nothing more difficult than to cast stale or familiar maxims into fresh and attractive forms, St. James must have been a man of rare and high natural gifts." We may be permitted to refer in this connection to an editorial paragraph in a recent number of the *STUDENT*, where the poetical element in the nature of our Lord was alluded to (Feb. 1892, p. 67). May we not reverently suggest also that from the human side, perhaps, that poetical trait both in James and in his greater Brother, may go back to the mother whose hymn of praise Luke has preserved for us. An interesting, though somewhat more distant, parallel of thought between the two brothers may be seen in the comparison of James 5 : 16 with the Lord's Prayer. In the latter the disciples are taught by the opening petitions that a right attitude toward God must precede the petition for the supply of our needs. God is first acknowledged as Father, his name is hallowed, a right relation to his Kingdom and will is proclaimed, and then the disciple is to pass to a request for "daily bread" and spiritual guidance. But this is precisely James's thought when he asserts, "the supplication of a *righteous* man avail-eth much in its working" (R. V.). Righteousness, a right attitude toward God, precedes, is the condition of prevailing prayer. G.

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**"Thou" and "Ye": Luke 22 : 31, 32; John 1 : 50, 51.** A little point which is full of interest and instruction is brought out by the Revised Version of Luke 22 : 31, 32 by its translation of the pronouns employed. Jesus tells Simon, after the disciples' unhappy controversy about the greatness of the future, that Satan has made application for the possession of the disciples; or, if the margin is to be preferred, "has obtained them by asking"; they have been given over into his hands, *all* of them, like Job of old, for testing and proving. But Jesus adds, "but I made supplication for *thee*." It was Peter who was